M2365 - sat. nite, Nishimura , 2-23-74

Mr. Nyland - Have you any questions? Any left over ones? I won't be here now for two Saturdays, and of course not Thursday +66. and so forth. Have you enough to work with? How can you measure it, do you think? What can you do when you want to find out how far are you advanced? What is your interest at the present time on a spiritual level? What is it actually that you think about when you think and is there room for a variety of different kinds of thoughts and of different quality? And how do you measure the quality?

I said the other day, by a result - a result that you can see, notice , and that you can see if it is pure. The purer it is, the more attempts you have made , the higher the level of your being. And the aim is an understanding of what is involved and what you should do, and to counter act the different influences of your ordinary life which affect the possibility of your growth. Do you see it as a growth, as a development, as a potentiality like you see the growth of a child? When you look at a child, you expect it to grow. It would be abnormal if they didn't. Although there are cases like that they remain little dwarfs, or pygmies but in general we all grow up, up to a certain point.

Spiritual life - inner life is like that. Do you have expectancies? Do you see it grow? Can you make it grow? Can you see it as it would be after it had grown up, after it had become developed? A definition; Harmonious Man, a man in equilibrium, a man in his proper place on this earth. The question is always, do you want it?

How much in you life is occupied by that kind of a wish? Not now, it's obvious. We talk about it. At times when you are angry, when you fly off the handle, when you can't control yourself, at times you see how horrible you are, how stupid, how unfulfilled, how completely uncontrolled, how you then yell. What kind of words you use, you get hot under the collar, of course. You even go too far probably pounding the table, or maybe further than that, maybe hitting someone - using all kind of words, "Get out" or what. "You don't belong here!" and so forth.

That's a phase, that's what many of us are. And how difficult it is to accept it, because immediately when you see it and you actually have remembered it, you remember you have been like that, you will start to excuse it , rationalize and say it ought to be because such and such and this and that, and this and that happened, and I got provoked, and all kind of things. And then do you suffer? Or do you just take it as a matter of course? You say, "Too bad, too bad. Maybe God sent it to me, and he doesn't know how I am but I will tell him because next time I'll fly off the handle again."

How do you behave during the day? Take today. It's a very simple kind of a question. Where have you been today, in what kind of conditions, and where were you answering to such conditions? And with what did you answer? At what particular level came an answer? Was it only surface or were there kind of deeper thoughts and feelings that started to ask you something? Question? Did you want to give it an answer? Did you pay attention?

I'll be gone for about two or three weeks. Sometimes I don't want to leave. When I watch everyday, I ~~see~~ see, its good and I also say its no good yet. It's not that I'm perfect so that I can say from that standpoint why don't you do and behave like I am, because ~~cause~~ that's not the point. The question is for all of us to become a growing concern with growing interest in our own development. And for that you need some material to clarify something that gives your feeling a real boost and something that you ~~see~~ say when are by yourself, yet, to which you "yes" then acknowledge that the possibility ~~also then~~ OUGHT TO exists and you pray to God that it will exist. And then you spend some time trying to arrange affairs in such a way that your inner life has a chance. And so I say, what happened to the day? If you're honest you want to think about it. Do you all the time need ~~to ask~~ tasks? Are you dependent on that? Do you think that someone else is the only kind of a person to help you.? Where will it have to come from - from within yourself. When you are by yourself. Would you wish to grow up when you ~~are~~ were on an uninhabited island.? Would you really have a change to see yourself as you are, or in your behavior when noone was around to admire you? Or to say, yes, you're a good little fellow, ~~And~~ if you continue you'll grow up to be a man. Do you say that to yourself? Do you hate yourself sometimes? Do you really get disgusted? Do you think that you are obnoxious? Or do you think the opposite, that you are very flexible, adaptable, That you are really good and kind, and that you can prove that you have had many good deeds ~~are~~ and you're like a little boyscout?

What is your life ? I ask it. I would almost say I have a right to ask it, Because I'm a little older, that's why I ask it. If I were thirty years old, I wouldn't dare to ask you. I would say you find your own life because I don't know anything about it. And when you can find it, if you wish, tell me about it. But I'm an older man and I ask you what about your life. And I ask about my own life, and I keep on asking, And I keep on being in contact with those people who I think want to work; because that's what we talk about and that we have that kind of a possibility of a school really to want to find out, and to be serious and honest about it. And of course, that is why I talk. And with that I ask constantly the same question: first, are you listening? Second, do you want to hear it? Third, is it in the way that you can absorb it? Four, is it clear so that there is no further question ? The fifth, will you really want to do something when you can and be honest about such wish? The sixth, do you expect that in following this kind of Work, you will become a better man in the sense we mean it? And the seventh, do you think there is a possibility of becoming objective in this life?

That is one series of questions that you ask in your unconscious state of what is really a possibility. Now another series of questions when you have an inner life that starts to develop, and you can call it a religious way of looking at yourself. You say first, what am I and what is my value? The second, I ask in comparison with others, what are they? And also why are they there and of course why am I here?

That is for oneself, one asks that. The third, is there a relationship between us on the basis of perhaps even brotherhood? Is there a possibility of a further understanding on the basis of wishing to share one's life? The fifth, is there a possibility of understanding the meaning of life as eternity? The sixth, do I see in the experiences of myself as expressions of life of mine a similarity with expressions of life on the part of other people? Do I recognize them for what ever they are the same way as I know myself? If in knowing myself, I acquire knowledge, can I use such knowledge to acquire more insight into what other people are? And the seventh, are we united in a common aim to reach God and to thank him for our existence?

These questions come up every once in a while and I wished you would think about them. I'm not checking up on you, I couldn't do that . I keep on telling you what I think. You have to find out for yourself where it happens to appear, what you want to do. Each morning you have to consider your day. You have to know if actually regarding work, you have a desire for further understanding. Do you wish to find out more about yourself? Can you see yourself as an instrument through which life as a current or as energy is flowing all the time? In the third place do you consider yourself responsible for such energies? In the fourth place what are you putting up as rules of conduct so that you really can become responsible for the energy which is available and has been entrusted to you in the form of your life? What next will you do when you are faced with the difficulty in this life? Will you translate it into terminolgy of two ways; one unconsciously following up what is just ordinary, and natural) ~~and there~~

And the other an attempt to introduce the possibility of a better understanding on the basis of objectivity. It's a very fundamental question that you have to ask yourself: Do you WANT to bother? Do you believe in that as a possibility for yourself? Then the sixth item: where is the "V" in the road which divides my energies, at which point I make a choice allowing for that which exists as unconsciousness to continue to be where is for me the parting of the ways, one going in the direction for ordinary maintainence, the other in the direction for the potentiality to become actual in the development of my spiritual well-being. And again the seventh which grounds it: do I expect to find God at the end of that second road? Have I belief in the possibility of certain things existing which then gradually could become known to me? Do I believe that I'm entitled to such knowledge? And if I receive it, will I become more responsible for the expenditure of energy through my life as I take my life to be?

All these things have to do with how a man is: How he behaves during each day; How he has to come into contact with himself; How he has to try to be honest about what he is seeing; How he has to become aware more and more in the purity of an observation, of an acceptance of that what is, first for whatever is the particular value and the place where it belongs, and then gradually having an expectancy and a hope and afterwards, I say many times, the definite assurance that the development in an ~~evolutionary~~ evolutionary sense, is possible.

We live as a group, we're here and we see each other. When we see each other and start talking, or you see a person with your eyes at a distance, there is always a reaction. There is perhaps a recognition accompanied by a thought regarding such a person. Even if it is a stranger, many times you already have an

opinion based on nothing at all, and only associative values. From then on, you are in relation to such a person and continuing with that energy which has affected you, you start to affect him. How far will you carry it? How far do you dare to go in assuming responsibility for someone else? What will you do when a question is asked and then it is supposedly answered by you to the extent that you feel you can be helpful. What is it regarding your work that you want to do now? Where are your notes of ignorance? What are you writing down every once in a while and sit and think and ponder? What takes place in the hypothalamus of your brain when you wish to engage the I as a benevolent agent? Where do you wish to go when you then get up ? What is it that you wish to retain or hope you can retain as you are walking and as you are performing ordinary little things, and when you talk with others and again when you are reacting. And, what-to what extent do you wish to become responsible for your reactions transforming them into activity towards such person.

There Relationships you must have, they have to be exchanges between people of different energies. You have to eat such energies, digest them the same way as food. Your impressions become extremely important because they have a different kind of quality from ordinary solid food and even air. Impressions is that what you are being fed on when such impressions could be made as we say conscious.

Partly perhaps if they could become conscious , that is if I when I receive them could be in such a state, that such an impression is registered in a conscious manner, I simply say then it

could be a conscious impression. In reality of course the impression is always the same, and it is always noticed by one of my five sense organs. And I establish for myself the fact that when I continue to think and feel in ordinary life and receive impressions that they are a form of energy but it is of very little use to me because all it gives me is the result of a sight, or the result of a hearing, or the result of a smell, or touch. And I wish to have more than that; But the limitations are indicated by the five sense organs themselves because they cannot do different from what they have been taught to do, which is, in an unconscious human being who is asleep, only to function up to a certain point and no further. It is satisfying many times for ordinary life; But that is exactly where your are, as I say, at the V . If you continue to go, let's say, to the right which is may be your unconscious state, after a little while you may even forget that there was some kind of a fork in the road.

If you are a person who wants to find out more and more, you will remember that there was a road and that perhaps part of you should have gone there.

Well, that's your problem. That's your problem for the next couple of weeks. How will you stimulate yourself? I hope you will come here . I hope that this surrounding will help you, that by such associations you will be reminded of Work.

It is such an old story and we talk about it so many times and probably, you are fed up with it. If you are fed up, don't work the next day. Don't make any attempts. If you are still fed up don't work the following day. If you still don't want to Work don't worry, don't come to a meeting. If you are fed up to the extent

that you don't know what to do with yourself, you ought to go ~~and~~ and take a little vacation. You ought to go somewhere, not influenced by people of ~~the~~ a group who you perhaps by that time despise or hate or produce in you abnormal or perhaps negative conditions. Avoid people of the group. Don't pretend. ~~Your~~ You just live your own life. Go where ever you wish. Don't think you have to stay. Maybe you will never come back. Take that chance, but be honest. You can say that Gurdjieff has no meaning. Well, let it go at that. Maybe later, maybe not. What difference does it make? When you once come, ~~to the con~~ (I'm sorry about my cough) when you once come to the conclusion that there is nothing in it, in Gurdjieff, nothing in All and Everything (caps), that it is has no particular meaning or that it's too difficult, ~~different~~, or that you have to disagree because you yourself must follow another kind of philosophy, I think you're quite right that you do it. There's no force to say that you have to take Gurdjieff. I think there are certain reasons why I ~~have to say that~~ believe the Gurdjieffian ideas have a definite value ~~to them~~ because they talk about objectivity, which of course from our standpoint means freedom, which means the possibility of preparation of that what is going to happen anyhow when you die because you go then through an objective period. So, it is quite logical. But if you don't like it and ~~don't~~ want to think about it, go somewhere else. I honestly say this because I am very, very serious and I have told you that I will repeat it time and time again during this year, because this group gradually has to be purified. I don't want to say that I will do it, you have to do it. It's up to you to make

this group really worthwhile.

There is enough material available for you if you really want to. But again you have to do it and understand each other, why you wish to do it. Then there will be less and less talk, less and less gossip, less and less negativity.

So I ask you if three days in the next couple of weeks, at the end of one of such days and I simply say three, you look at your day, you look how you have spent your energy and for what and what were the results; how honest you have been, how superficial, you have been. In a general review as an ordinary human being, how many times you have lost your energy in some way or other, by irritation, by jealousy , by vanity, by certain states in which you found yourself.

How often have you misused energy which was given for a certain purpose and used it for another? How often have you seen waste, yourself wasting ? How often do you ask yourself, can I afford to waste my energy? There is a great deal, super abundantly when one is young. You can waste some. At the same time, you are responsible for it, but you have to tell yourself I really have wasted it but, and now I know that something else has to take place to compensate for my waste, if you have a conscience, if you want to make a conscience, if the level of your being is sufficient to be interested in that other road which leads to inner life and further development, of a spiritual existence. When people ask you questions, can you judge at the present time where the question comes from? And then if you want to give them an answer, can you answer on the level where they are? And then build it up if you think that is necessary? Do you dare to stop a person when they are talking nonsense about work? Otherwise

there will not be any progress. If you allow everybody just to talk anyway they like you will never get down to brass tacks.

Work is Work. It is described as a little mathematics (A plus B) square in brackets . The solution is A square, two A B, B square, plus, plus. That the answer. Work is to be described mathematically, simply. You have to tell people what to do. That the task. You have to insist like on Tuesday s that they report on a task. When it is given by someone, that person has to tell the next moderator what kind of tasks he has given, to whom. And the next moderator should ask at the next meeting what is the result of the task you have undertaken?

Make a continuity in these different meetings. Be much more alert to them. Bring them up to a certain level when you feel that they have gone down and stop the nonsense, don't allow a little bit of interesting conversation, Fuu Fuu , Gurdjieff calls it, a lala a little encounter group. They're good for certain committees and exchanges this and that, and reports. They don't really buy you any bread in heaven. We're interested in the treasures of heaven, not of this earth.

So you have to be quite sharp, but what it means also is that you have to dare. You have to have knowledge. When you want to stop a person from talking, you have to explain why that person has to be stopped. And you have to indicate what is work in your terminology, explaining it. This is as far as answering people are concerned who perhaps ask questions.

But now your general behavior. For the next couple of weeks there will be three days. At the end of each day of one of the three, you spend if you can afford it

half an hour. And you look at your day as if you unroll that film, but this time you stopp at certain events and experiences. You try to reconstruct and describe where you were it as if exactly where you have been in a play were there where others also playing and when you were performing or playing a certain role. And you are now a critic or someone who looks at it and you simply become one of the little automatic figures who have behaved unconsciously. I say if you can, do that for half an hour and really get a picture, a truthful one of yourself. And then, because it is already past, the possiblity of accepting it is not so bad. And not allowing yourself to think too much about wanting to explain it, and definitely don't rationalize about it. You just it has been that way, so it is that's that way, the truth. Why does one want the truth?

Every once in a while you have to ask yourself, why do I have to have the truth? Why can't I live a little bit unconscious because everybody else does it and as long as everybody else knows that I do it, it doesn't make so much difference because they can always subtract from it the little bit that is still unconscious or even my little attempt, and they can explain it away because we're all in the same boat.

Many times we say it is either yes or no. I don't know if you understand that proverb. My yes is yes. "Yea, is yea." No further question. No arriere pensee, as Gurdjieff calls it. Strict! Definite! Open! Clear! There's a full mouth and a full heart, and full lungs which furnish the air when you say yes and then there is a vibration in your chest. That is the answer to your life at certain times, to say yes to your life, and to make that as pure for yourself as you can, not interfered with in any way by any

kind of argument , feeling, description, whatever it may be of an unconscious nature.

If you are asleep during the day, at that moment you just sit up as if you are in bed, you open your eyes and you make a statement, "I am awake." That's what it means when you say 'Yes' to life. Maybe then you can fall asleep again. At that moment when you sit up, you recognize yourself. You eliminate out of your mind and out of your feeling all the different influences which have been in your life as coming from others, All the different philosophies with which you are acquainted and the different books you have read; The different forms thoughts have taken in your life which have prepared you for an interest in objectivity. Everything that can be connected with that in that direction of wishing to find out for sure by the application of your thoughts so that you would have an understanding, all of that then is culminating in this one moment when you sit up and you say, 'YES', which is the same as saying, "I Am."

That is a moment of objectivity. That's a moment which you not only never will forget, but which stands out and which we call absolute. That is the moment that you have actually a realization of God being there with you and no more, and no conversation or explanations. Just He is , Iam.' This should happen on such a day, one of the three.

Now in addition, the three days are different because they are devoted to the activities of the three centers. So that on the first of that triad of three days, you consider your physical behavior, your physical wishes in general, your physical center, instinctive included but whatever it is as little desires, big desires, utilization of energies as expressed by means of you physical body.

The second day is devoted to your feeling and perhaps

deepened in the sense of emotion and perhaps to some extent I hope, freedom from self love. The third day is devoted to mental activity, what it has been during the day and unconscious states, what you have tried to do with thinking, if you remembered, what you have said, more of less, to others; also how much you have used your brain, for what purpose and what particular sections. How much went to formulatery apparatus in front, how much to the ponder ability. How much did you do actually that weighing of thoughts, so as to establish the value of them? To what extent have you in your brain been able to mix certain qualities of the "I" which are not mental but which have become instinctive and intuitive giving you knowledge and resulting in an attitude which affected your emotional state. With other words, to what extent have the thoughts helped you to undertand God? To what extent have you in your own little wisdom been benevolent for yourself?

Those are the three days that I wish you would consider, any time that you want to do it. It can be in the beginning, in the middle, it doesn't matter when, but I would like you to do all three. Because to some extent they are a sequence, they belong together and the totality of such results, if you really are serious about it, can help the equilibrium, again, of your being. By paying attention to the feeding of each one of the three centers in the way you would like to feed them or to see where you have failed. So I won't say will you do it. I only suggest it.

It is the one thing that has to become more and more clear to you. I will become less and less insistent on you working. I have hope that there is a conscience which has been started and that there is together with that a certain wish to develop it.

I will leave you in that sense spiritually/alone. You might say to some extent I will pray because I think what we are engaged in is a worthwhile attempt. Because I don't believe it exists somewhere else, not in this way as Gurdieff indicates. There is a tremendous amount of esoteric knowledge, but it's not always available. There are books on initiation of what to do, descriptions of brotherhoods, letters sent to different disciples containing information of what ought to be done. There is enough of that kind, Secret Doctrines included. You can study them and read them. You can take from them what you can apply. Much of it is still a little bit complicated because you're not living as yet in that kind of a school. If you were in an Ashram, it would be quite different, because then you see, you devote sometime to that purpose only and you exclude yourself from the rest of the world, more or less protected. And the great difficulty is that when you then come back to earth, you do not know how to adapt that what you have learned. When you are protected in a group and you have become too used simply that comparison, like ingrown toenails, you're not a man because you are dependent on the existence of the others who also are thinking and feeling and studying like you. And even concentrated efforts in the acquisition of esoteric knowledge is not the preparation for ordinary life, trying to see to what extent consciousness can exist side by side with unconsciouness. The prosess is of course very difficult, whenever you want to introduce any form of consciousness or conscience, together with maintaining your unconscious states of thinking and feeling. So that you are all the time confronted with the choice, how much energy for one, how much for the other? And that every once in a while you will fall by the wayside because you pay too much attention to your inner life.

and you forget your unconscious existence and reversely. And before you find a particular knack of how to do both, And how to, as it were, where, walk on the two rails of the parallell railroad track. How often you have to learn to ~~struggle~~ straddle like an engine in running on both tracks at the same time. How many times you are fooled by believing that in the future, that is in the distance, the paprallel lines will meet. They meet in each present only by means of you. ~~It~~ They will never touch each other, otherwise they are not a railroad track any longer.

And it is this particular influencing in the form of a digestive process-so that the food that comes fm one and from the other ~~xxxx~~ is taken care of within yourself and becomes a homogenous digestive diet which them will help you to continue with the engine which is running into the future.

Was that it Bob? (ends)

(OVER)

And so I would like to say ~~again~~ again, if you keep on thinking - considering , really pay attention to that what you experience and would like to come to some conclusions, do not expect that you can solve all problems; But you can solve ~~a few~~ one ore two which will be suffieient, To give you a little foot hold; That the aim is gradually to increase the solidarity both in quantity and quality so that you then know where you are standing, on what basis and from which you operate; And that you can continue to do that by considering your unconscious life and also your attempts at consciousness and conscience,.

If you can do that in the evening, maybe you can make preparations for the following day, because the digesting of your daily tasks belongs to this day. Because the determination of the utilization of what you have found belongs to the health of tomorrow. Then tomorrow is not a sickness, because it is not a question of postponement. It is a question of the evening before to see what has happened to make a vow, not a promise. * Sometimes and sometime you have to learn to be extremely serious about yourself. You have to see that it is a matter of life, inner life or dying in unconsciousness.

I do not know how often you have to see this. I don't know when you see it. I don't know even if you wish to see it. All I mean is you will have to see it sometime. It is better that you wish to see it yourself, because it will be given to you to be seen, and to be accepted by you because there is no way out. Your physical body will simply die. That's the idea of death that you will have to make up your mind to do the best that you can because that is, I say the deadline. There's no maybe about it. In the same way there is no maybe about MAKING A DECISION about your own life of what you wish to do when you have a problem that has to be solved and you just solve a little by the continuation of your activity and an attempt to wake up to that activity, principally of your physical body.

If you do this, something takes place in you which will give you assurance. You will then know that in the first place that the road you have chosen will lead to something quite definite. You will not know how to explain what is going to happen,

I say it now very strongly because it is

insert at *

* at the end of one of these threedays of austerity, you make a vow, not a promise

But you do know that in the attempt you make, you will have a certain joyful feeling of a realization that something is possible for you, and thank God you are trying to stay on the road.

This kind of a group effort of wanting to find out what others are, how they react and that you can belong if you wish; and if you don't, you don't have to belong, but then the group itself has very little meaning. And so you decide about your own life. It is God-given. It is given to you. It has nothing to do with your father and mother. That is just accidental. You happen to appear on this earth and what is the criterion for that is the recognition of a wish to accept the responsibility for your life. That is not a question of a type, and it is not a question of education or anything that your uncle has told you. That's a question of your own conscience that is touched by your magnetic center. It is a knocking on the door of your inner life which door then is still locked and should be opened and the little knock is exactly the same as the cry when a little child is born on this earth. It is a recognition of being in prison.

When a child appears on this earth, it is put in this form, the appearance of what others then can see, and the cutting of the umbilical cord. When there is a knocking on the door from your magnetic center to be to wish to be let out, it is a cry of making you understand that something has to be done and it simply calls attention to the fact that there is something that you have to do. And from that time on, you should search to find out what exactly you have to do and what you can do, and what, I would say now, God expects you to do.

But he will not punish you if you don't. He is very kind and benevolent. Probably at most he will say, too bad, they are

so sleepy.

And you fulfill your task in unconsciouness for the continuation of the existence of your own moon. Your own moon is the forms of your behavior that you are feeding all the time in your unconsciouness. When you start to free your essence, you start to feed the planets. When you try to feed and set free your Magnetic Center, you will start to feed the sun. I hope you can work these couple of weeks. Utilize every possible thing that exists. Read whenever you can, concentrate on it. Try to remember all the different difficulties in this present life, Gasoline etc., including stupidities which are being made in ignorance, Not knowing enough because it is too big, and you cannot really express it, nevertheless we suffer. That it is given, not, maybe not given, It just happens to be and I happen to be at that moment there. Like when you go under the viaduct and there happens to be a man holding explodes, it is just too damm bad/you are in the car where the cement block is hitting you.

Because why should one person receive that and the other person not at all? Everything takes place at the present time, every where, And always in the way it ought to take place, So that each possibility available to mankind is lived at each moment, And it becomes completely independant of what we are ourselves, Because much of what takes place in organic kingdom is accidental in the fulfillment of a totality of a necessity of expression. For the microcosmos ourselves it is exactly the same way. We also are living at any one time all possibilities of all supporting cells in the functions limited by the form to which they belong. When a man is healthy. And there is no nothing you can do about it, then only to keep on feeding it in healthy state. To keep it like that, That is in the first place, your task.
The second is to consider

the supporting cells as potentialities of different kinds of organs. To consider that which is energy within the human body as having a two-fold purpose. All energies can be made to be used for one purpose first, which is the maintainence as support , or different organs functioning and creating a so-called life on earth; and the second possibility of the utlization of such energies in converting them for a different purpose as we say of a higher nature, so that gradually such energy is to the extent that it need not be used for the maintainence for oneself that they can, such energy can be used for the purpose of a higher level of being and the creation of that what is a little bit more permanent and also a little bit less dense.

Less dense means that it is more wise. That is why density has a very definite meaning for us. The lightness of density by having practically no mass, means that it exists as if by itself supported by the existence of its own movement only, and not subject to any law, definitely not the law of gravity of the earth.

(~~That's the end?~~)

Such aims when you think, when you ponder, when you take off the time for yourself, early morning maybe, late at night, do each day a little, I would not say promise me, do it by promising yourself. I said on the three days it is not a promise. The three days of that kind of austerity of realizations of the possibility of objectivity, should be connected with a vow. What is the vow? May God kill me if I don't keep it.

I do this at the end of the day. I make a vow, and the vow is , if I don't keep my promise and my wish which I now express, may God strike me dead so that I don't wake up physically the next day.

although I say dometimes you have to be very serious because, life is joyful, life is also quite condensed.

In the wish to find out what is bondage, and the realization of not knowing and gradually uncovering more and more what we don't know and the struggle to see the difference between principals and expressions in forms of behavior.

Be serious once in a while. When you are joyful, be honest. Don't be secretive when it is not the right time for it. Be open as much as you can. When there is real interest, there is a little door on which is written 'private'. That, you don't open and only you have the key. And every once in a while you retire to that. How much of that do you want to share, usually not with any human being. If you want to share it with your own conscience it is right, because that becomes a measure. If you would like to invite God, you have to take the word 'private' off the door. Open the door wide, sit on a little chair and wait patiently.

I think God will come to the inner, inner sactum, because it is holy and every hour you walk around and you purify it. By means of working on yourself as you perform a very simple activity of just walking and fulfilling in that one of the requirements of human life on earth; one little manifestation which you at that time perform, and when you do, it does not have to be performed by anyone else. That what you do is your task and you relieve someone else of the same thing, because everybody is doing at any one time that what is required. If you do that, you help others. If you don't do that, you will force someone else to do what you should do. And so it goes against your credit. That is why we say, don't be lazy just see what you can do. Do it as well as you can to the best of your capacity with a prayer in your heart. And at times when you are alone in the room, sit if you wish in a lotus position, stretch your arms up towards heaven, lift up your head, sit

straight and take a deep breath, three times and say, "I ....," loud enough to be heard by God and ..."Am", soft enough to be heard by the devil.

So I hope to see you, of course I see you proably tomorrow, But I mean now for a Saturday evening which is always a little special for us. No

I hope to see you soon , soon again, when I come back.

And don't forget Gurjieff. To him.

And so good night every body.

(ENDS)

Sunday - lunch

Thank you, Peter. I hope you don't mind the change . May be helpful. I would like to drink in advance, to all the different birthdays that will be there when I'm gone so that you get at least a feeling. I don't forget you ., Even if I don't know now who's birthday is coming next. Drink to each other.

Then when you drink do you wish each other well? Or do you single out a certain person who you know who 's birthday might come? And you send him good wishes as if he is your valentine? Everyday you should try to do that.Single out one person you care for. Think about what might be good for him or her. In the beginning it might stay with your mind only. You embellish it with your feeling, you may not be able to express it, But there are certain thoughts and feelings that are going out from you as energy in the direction of such and such a person whereever they may be, And for one minute you collect yourself. Send such thoughts, Send them off as well as you can , as pure as you can make them. REally wish them well.

When you are working on a team, you hope that the other person who is helping you is not going to drop a two by four. You hope that they are strong enough when you unload things, that you don't get into each others way. That you are careful and considerate.

And that reminds me by the way, right after I finished talking, do not loiter here. Go down to the parking lot,..Get all the cars out as fast as you can because we have to bring some more lumber in and we would like to make two trips. So the sooner you can get that parking lot cleared, the sooner we can get a load of fire wood and so forth--whatever there has to be, and we will be on our way to get some more lumber from Chester. Do that as a whole, that is, don't loiter, don't smoke, do that as a whole as a group, those who can do it or have cars and of course those who have other work here, they have to have work cleaning up, whatever it may be. TRy to bring about every once in a while a solidarity among yourselves with a few others. It is an attempt you make, if you actually want to grow up together in making a group and have group with strength. It's a very simple kind of a thing and its a consideration that belongs quite definitely to ordinary life and to unconscious states.

It is not like last night when I talked quite seriously about an attitude one should have towards an aim. When you look at the sun, you are not there yet. Sometimes you wish you could be there to be completely warmed up and full of light, But you look at the sun and you receive light from it and you sit in the sun and receive strength and warmth from it. That is the attempt you make when you remember your aim. No one is perfect over night. It takes years and maybe eons.

I do not know how we got into this state of being bound. It's interesting to think about it once in a awhile. Why are we sinful? Why is there negativity? Why is this particular involutionary law formulated for us in this way, and why do we have to counteract it by means of evolution? Why can't we just live? And be done with it? Why the difficulties? Why should we overcome obstacles? In order to strengthen ourselves, to aquire something in that kind of an attempt so that then actually you can grow because you are going to develop? Or you exercise certain talents or abilities of yourself, like flexing your muscles and so forth? Is that really a necessity, of having life considered from that standpoint of freeing it? Then why was it bound in the first place?

These are questions we will not solve. Don't waste too much time on them. You will solve them later. And by later I mean in the direction of furthur development. Each year is a year, each birthday is a birthday. Each friendship is a friendship. Each period of your life has a meaning. It does not always last but it has a meaning while it lasts. This is the way you look at days. A day goes by, what have you gotten from it? What is there for tomorrow? Are you happy in being alive? Do you really wish to continue with your life? Do you want to include friends? Do you want to see what you can do for them? And in that kind of attempt will you profit? As I say like flexing your psychological thoughts and muscles, to help each other and to share.

Here we are an afternoon. What can you make of it? You'll be for two weeks, I won't be here. Plan ahead. See what can be done and accomplished. Pray to God that you can get hold of your-

self; That you can control yourself well enough; that you're not superficial all the time; That you take time off in order to find yourself; That you live every once in a while, particularly I should say to at least once a day in a different atmosphere of essentiality, In which the multiplicity of ordinary life and the manifestations disappear, and you are there by yourself with a few surrounding essential existences around you, with the thoughts and the feelings which are deep enough, A little away from the surface of your life. It is not communion with God, It may not even be communion with any kind of a spirit. It is something that is within you that has to be stimulated, and if it can start to grow, That is what you really wish; that your inner life starts to make demands on you. And when you realize that that is a necessity apparently forordained by some kind of a God, that then you will respond to it and not object to it; That you go along sometimes with the current and sometimes you oppose it; That you can stay with the wind and sometimes you tack; That you have your friends and sometimes enemies; That you have your states of depression and sometimes states of joy. Keep your life going, put it on a high... as high a level as you can. Look at the daffodils which we have from the green house. I hope you all saw them. It an expression of the group. It is something we have wanted to have. It can can become more and more a central point where you can go and enjoy some of that what is growing, And then use it for yourself and wish that you could grow like a flower can grow. No particular pretense, just being, not even desire to walk away and to parade, just at the place where they are, that's where they grow. That's where they find their sustainence; and the satisfaction of their life.

And they blossom and they throw off fragrance and they are beautiful to look at. And they can affect you. Start with that. It's not a question to go down to the ants and see how busy they are. I think it's far better to go and look at plants and see how they grow without any wish for recognition. They are simple and they keep on growing. You admire them. Maybe your thoughts and your feeling have helped them such flowers that they feel perhaps that you recognize them. And that you approve of them, and that maybe they have the stimulus to grow a little bit more .

Do you think that a plant or a flower gets tired of its life before the period which is assigned to them has come to an end? What can you do for other people to extend their life? To what extent can you help them when you care that actually they could accept you in the way you are and the way you try to express what you feel, so that they don't have to be bothered very much by the form it takes but that they who need help can realize what is the principle of your love and your caring? Think about that every once and a while, I say, during the day, in the evening when you sit down to dinner and you are grateful, when you get up in the morning and you are happy that you are alive, that you could actually open your eyes and that the world is ahead of you, with all the different things that you want to do , that you do it I hope, with pleasure in your heart.

I'll be gone on Tuesday morning, I'll be back in two weeks, that is the Wednesday following, two weeks after that. This time I will come direct from Santa FE , I won't go to Dallas in Texas although originally I wanted to do that. When I come back, we'll see how the situation is

and that you can spare me again

I will go to Dallas just for a few days, for them. Texas is very much alive. There are good groups now, there is interest, and it has to be fed as well as we can do it from here, ANd an occasional visit I hope, will be helpful to them. I hope that what we can do on the West coast will be helpful to those people there. I hope I can understand them, in what they wish to do. I hope here will be enough strength to help them sufficiently and that when I come back, that they can continue and continue and continue.

That is the terminology of Gurdjieff, Continue, continue, continue. Very mush like a little dodo bird, when he watched it and he said, Work, work, work, that's all you have to do. Don't bother too much about what other people think of you. You just think of yourself and see if at times you can behave as if you are in the presence of the Lord.

Have a good couple of weeks, don't make too many mistakes, don't be too stupid, don't be too lazy, consider each other. No selfishness if you can eliminate that; but in general, have a good deal of life. Express it as well as you can and consider it precious so that then you can become responsible more and more as your life develops. Do what you can. And I would not say love each other, but at least consider each other and care enough for the welfare of those you work with.

I hope to see you soon again. So have a good stay while you wish me a good trip.

To Gurdjieff.

And so we get up now and attend to the parking lot..

(ends)

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